

72
A Full and Pithy

VINDICATION OF THE Bp. of Bangor.

In a Letter to Dr. Snape.

By the Reverend Mr. Patt--n.

*Nonne Te in Triviis?---Have not
I seen you in the Market-
Place?*

*Eam pol bodie si vivo tibi osten-
dam quid sit pericle me com-
movere.*

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In a Bill to
By the Reverend Mr. Bishop

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A full and pithy **VINDICA-
TION** of the **BISHOP**
of **BANGOR**, &c.

DOCTOR,

I Was in hopes that the Labours of other learned and pious Divines would long since have stoppt your scandalous Mouth; but since you continue incorrigible, I find my self under the Necessity of drawing my Pen to arraign, sentence and execute your traiterous Doctrines.

Scies qui vir stem:

Will not the *absolute Authority* and *invincible Arguments* of the Bishop confound you? Will not the Oratory and Authority of *Monf. de la Pillonniere* convince you? And will not *Kennet's* unquestionable Veracity satisfy you? Then I must ——— and have at you as follows.

Imprimis, You charge the Bishop with destroying all Authority in the Church.

Item, You charge him with decrying the Fervency of Prayer.

Item,

Item, With breaking the Union of the Church, and paving the Way to Heresie and Schism.

Item, With denying all temporal Sanctions to the Laws of Christianity.

And first, to the first.

1. Does the Bishop destroy all Authority in the Church? How does he do it, I pray now? By Preaching, by Praying, by Writing, by Confuting, by Converting. If he were to maintain that Doctrine, how ill would he do it who contradicts it so much by his Practice; but of this enough. Proceed I secondly, to the second.

2. Give me leave to ask you, Dr. how does the Bishop decry the Fervency of Prayer? Has not he told you in Words as plain as plain can be, that by *calm* and *undisturbed* he does not mean *cold* and *lifeless*? Has he not told you, that he has compiled a Volume of Prayers, which he designs to publish very soon, on which are legibly imprinted the true Warmth of Devotion? And yet for all that you must be cautioning People against the Use of them. Every thing that excellent Prelate does, is with Zeal, and I will prove it categorically that he therefore prays with Fervency.

Whatever is done with Zeal is done with Fervency.

But the Bishop prays with Zeal, *ergo* the Bishop prays with Fervency.

And whereabouts are you now, Mr. Doctor? What, Sir, not a Word? But, mute as you are, you must be further mortified with what I have to say

Thirdly,

Thirdly, to the third.

3. The Charge is, that the Bishop breaks the Union of the Church, and paves the way to Heresy and Schism. Very fine indeed, Dr, to say that Sincerity in the Profession of Religion is all that is required in Scripture destroys all Union, I warrant you. I could find in my Heart to give you one Syllogism more, as unwilling as you are to receive it, and prove point blank, and beyond all Contradiction, that Sincerity is the whole Duty of Man.

If nothing more is required of Man than Sincerity, Sincerity is certainly the whole Duty of Man.

But nothing more is required of Man than Sincerity.

Therefore Sincerity is the whole Duty of Man.

Answer me that Syllogism if you dare. Nay do it with the Assistance of all your *Sherlocks, Laws, Traps and Cummins's*, do; I defy them all, and affirm, that the Church of England is no farther a Church than Sincerity (that *sine quo non*) renders it so. But, Sir, I have not quite done with you yet; I have the fourth Head to dispatch, and when that is executed, I can only say, the Lord have mercy upon your Soul.

And now I am come

Fourthly, to the fourth.

4. The Bishop, you fancy denies all temporal Sanctions to the Laws of Christianity. I have a Mind to answer you as one of your own Stamp was once answered, I mean *Bellarmin*,
and

and that is with an ——— You lye, Sir. I am sure every Man of Reason and Moderation would think that a sufficient Reply; but I must take more Pains to hammer Conviction into his Noddle. Now the Bishop means any spiritual temporal Sanctions, *quatenus* temporal Sanctions; but what need I spend my Time in unnecessary Proofs and Distinctions. I will only tell you as the Lion told the Ass in the Fable. That unless you yield me up this Head also, *Autum est de Amicitia*. Look you to it. I'll swear that I have seen you — but I forbear for the present, in hopes of your Submission.

And now, Dr. if you have not had enough of Controversy, in good earnest you deserve to be hang'd, and that I'll maintain before any Court of Judicature in England.

Sir, you will allow me to know Men as well at least as any Person in England, and as such I cannot be thought altogether incapable to draw a Parallel between his Lordship and you.

My Lord Bishop of Bangor has been always remarkable for his Steadiness to the Church, of which he is so great an Ornament for his Orthodoxy, Devotion and Passion for Order and Decency in religious Worship, for his Love of Monarchy, and inviolable Attachment to the Constitution. He has always been a zealous Opposer of Innovations. He loves Nonjurers and Papishes as you know who loves holy Water. And for Deists, Atheists, Libertines and Free Thinkers, I need not tell the World what Sentiments his Lordship has of

of them. In short, he adorns his high Order, and Episcopacy in him appears in its full significance, and is raised to its Zenith. From all Kindreds, Nations and Languages behold in him a Patriarch; those only excepted from whom Christianity has provided no Toleration. 'Tis your Shame, Dr. on the other Hand, to think that a Freedom of Conscience belongs to all, without making the necessary Christian Exception of Papishes, whom all good Men are indispensably obliged to abhor and persecute, and thereby do acceptable Service to the Lord.

You love not the Church nor Monarchy as his Lordship does; nor are you attach'd, like him to the Constitution. You will needs be hammering Distinctions between *Presbyter* and *Episcopus*, and be dreaming of authoritative Absolutions, uninterrupted Successions, and I know not what Chimeras. Your Confessions, Absolutions, Creeds and Litanies, you have a quite different Notions of, to what his Lordship has, and therefore you cannot be Orthodox. Sit down, Dr. and learn of your Betters. Reply to this at your Peril, you may remember I have silenced braver Men than you. But if my Admonition is despised, I will deliver you over to Mr. P——l L——ram, to whose Lectures there can be no Return but a last dying Speech; which would be the only acceptable one you could make to the World.

And

And now, Doctor, I have chased You out
of the Field; I have routed You, Horse and
Foot, will You dare to rally Your broken
Arguments: Once for all I say, have done,
and remember my Name is

Part — n.

F I N I S

